

consciousness, subjective, or psyche.

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Upon the human plane of existence, there is more than the progression of events that marks the inorganic order for here there is consciousness as well, the ability to cognize and extract meaning from events.

Consciousness is the instrument of (our) development, and events the field in which it operates. Man is by nature motivated to extract meaning, directly or indirectly helpful to his maturation. But mere events do not teach us. The mere presence of food does not feed us. We must be able to avail ourselves of the food that our hunger may be stilled and overcome. We must be able to avail ourselves of the ^{tuitive meaning or} learning contained in events.

All is evolution and the meaning of human life is to progress, whether voluntarily or involuntarily. The progressions occurring in the inorganic field of existence has also the meaning of evolution.

In the human being, the emphasis of his progression is laid on his psychological development. He has a ready instrument, the mind, whereby psychological evolution can take place, and everything else is a building up to this ^{mind, the} advanced outpost of evolution. For everything in the cosmos drives on to consciousness through revision after revision. As soon as one revision has been accomplished, it is revised again in an infinite series of modifications. In man, too, that progression continues as he struggles to avoid at first unpleasant causes and, later, as he realizes that the pleasant cause is linked to an unpleasant opposite, all cause.

The mind-body sensations that perceive the universe dually see only areas of a mountain divided by stones into fields, and so perceive fields where only stones demarcate one mountain. The universal is not seen but only that which is set off by the hedges and stones of relative theories and doctrines. When we think of the mountain, it is beheld apart from the fields, and when the fields which are the relative aspect of the mountain are seen, the mountain is not observed. Yet they are one production ^{of}.

The physical world is real as the fenced in field is real enough, though it is, in reality, a hedged off area of the universal mountain. Every aspect of the mountain is a manifestation of and exists by virtue of the mountain. But if the barriers which divide it are too many and too high, the ground enclosed by them will be barren. If our knowledge is too relative, ^{so that} that is, if by its reasoning it pushes the absolute even further from itself, it merely lengthens the distance between relative truth ^{truth superabundant.} and superabundant truth. The mountain is not impaired because it is parcelled off by the illusory barrier of stones. It is still actually undivided mountain. But seeing the stones which illusorily divide and not seeing their meaning, we see only separations where indivisibleness exists.

Through this superficial seeing, the superfice of the reality shines like the real, while the reality in whose bosom the superfice rests remains distant or dark.

p. 864. Dewey

According to Dewey, essence is not a supersensuous "reality superimposed upon a sensuous ~~or~~ physical flux and imparting form to it," but are the consequences of things and events as "they enter finally into human action and destiny. So that the essence of an object like a policeman's whistle is its contribution to making human intercourse "more significant and more immediately rewarding."

That things in their interactions should contribute to social betterment has the greatest of desirability. There could be no objection to the statement that the tools we employ should ^{or instrumentalities} contribute to the betterment of our actions.

This, however, does not justify the attempt to reduce the universal or ultimate idea which is the essence of all existences or energies to "an occult reality", ... "a mysterious substance somehow housed within a psychical event,".... "a timeless spirituous ghost or pale logical subsistence divorced from events."

invariant
The premise of ultimate idea, mind, or will to being does not necessarily stand in opposition to the relative activities of life and, in this instance especially, human life. Because ideas of this reality more in behalf of keeping man in ignorance than to help him to find his way to its light (through practical living behavior), should not provoke the negation of eternal truth.
(Because grain is on occasion withheld from the starving, does not mean that the grain, rather than the speculator, should be condemned. Or because grain is used to make an intoxicating brew does not mean that eating bread should be avoided.

The fault lies not with the thought that humanity has been given by its greatest thinkers, but with the lesser and mediocre intellects of mediocre talents and aim intellects who content themselves to be the mere keepers of the masses, to command without enlightening them. These always ^{try to interpose the small in the name of the great so that} ~~try to interpose the small in the name of the great so that~~ ^{even the great falls into disrepute.} ~~even the great falls into disrepute.~~ But it is the abuse and not the reality which is being condemned. Not the great thought but its abuse by men should be eliminated for this only keeps the application of the great in anything small and narrow.

In all knowing of things in time and space, the process which operates is one mind-reflex, that mind existing not as absolute but as relative body-mind. All things perceived as the absolute but seen according to the perceiving development which is the relative of the absolute in a state of perceiving itself. What one perceives, then, is what one is absolutely, but relatively perceived.

In this relative perceiving, there are relative obstacles to seeing. Hence there is no consciousness of absolute seeing; all that prevails is the seesawing conflict and harmony of seeing.

The nature of the thing perceived is the absolute in its relative nature. The nature of the perception is a relative perception of the thing perceived which, in this view, is the absolute in its relative nature.

Whatever is perceived can respond withoor without perception
perceive in turn
according to its nature; in itself as regards what it does, it
is a composite of energy endowed with relative response or
perception. But actually all things or perceptive energies are
not separated from any other thing or instrument of perception.
All that exists together constitute a condition within the
relatively self-perceiving absolute.

Accordingly, an existent, together with its time and space, are inseparably one with the observer. The human entity shares the functions of perceiving and being perceived. He perceives other beings and existences, including himself, and, is, in turn, perceived by other beings of the organic order, in particular, by other human beings. And as he is both the perceiver and the perceived, so all things are both the perceived and the perceiving; neither function can exist separately.

(See anaxagoras, Plato, Spinoza, Leibnitz). Substantiation.

We will all grant that things which have no life may be perceived - we perceive them at every moment - but we shall certainly find many difficulties in entertaining, even as a tentative hypothesis, the thought that it is possible for them to perceive, that is, to be psychologically affected.

The physical and the psychological are one integrated response. A response or reaction is always psycho-physical.

An assumption cannot exist without conception and conception is not without perception. A wrong conception does not show the entire non-existence of that which has been wrongly assumed. The assumption is merely a distortion of the reality which, though not seen, stimulates curiosity on every path, on every level of perception, to be known.

What has perception? The mountain, the molecules that make it up? the river, the trees, the animal life?)

An imperfect assumption exists only by means of the ultimately perfect stimulus. Therefore, the thing not seen but suspected or surmised is not necessarily absence of existence of that truth which, feebly conceived, creates a feeble seeing of truth.

An assumption has a reality even though the assumption is a ^{actual.} considerable distortion of the real. It is real in the sense that it is an effort to apprehend the real, even though it is inarticulate like the wails of a child (for food). Inasmuch as it expresses the desire to know, it will at last lead to knowledge and find for itself truth.

One assumption may have the appearance of the real yet is not the real; another assumption has not the appearance of the real and yet is closer to the real than that which obviously appears as the real.

When we say that the inorganic has no perception and response to perception of its own, we merely go by appearance and by comparison of appearances manifested on one level of life with that of another called lifeless. The so-called lifeless is undoubtedly absent of biological life, but has a life of its own proper to its own existence.

All things are composites of energy marked by different manifestations. One can separate the manifestations of energy but not energy. The separations arise in the viewing of the differences in manifestation which are not actually separate energies.

Man is a synthesis of the physical and psychological manifestations of energy. So are all things of the psychophysical cosmos with corresponding perception and response to perception. A stone responds and perceives as stone, the flower as flower, man as man. The further the thing is removed from the familiar consciousness of the observer, the less the thing credited with consciousness, observed is seen as endowed with that consciousness, until the furthest removed from his own form of existence has no consciousness whatsoever discernible to him.

This doesn't mean that all have the same consciousness only see as different. Their consciousness varies according to what they are, not only amongst themselves, amongst their kind, organic or inorganic, but as compared with the whole gamut of existence.

The composition of a living entity is fundamentally inorganic but made into organic structure.

The composition of a thing, a being, or creature, in turn determines its possibility of consciousness. All development is possible only through potentiality.

The inorganic has its own limits of mind-body consciousness. All is consciousness, with inorganic and organic limits of consciousness.

The less limitations there are in the path of consciousness, the less relatively the mind perceives and worships.

Everything worships in its own way the highest in itself, either by destroying or ^{restraint} restraint from destroying. It is, in the end, the struggle for self-survival in the highest. What is far removed in its apprehension of the highest will worship the body, the form, as its highest ultimate. Its pride and strength will consist in body and form. What is nearer in apprehension of the highest sees only the highest in the form. One lusts for the form; the other for the highest in it.

How can an inorganic thing be psychologically affected? Energy has both physical and psychological properties. This, inorganic life as well as organic life, possesses in adapted proportions their psycho-physical responses.

What is perception and response? Perception in biological life cannot merely begin and end with biological life. Only the mode of its expression, as adapted and seen in biological life, stops at inorganic existence, not its substance.

Things are relative expression accompanied by seeing; being and seeing are one function; are one and the same thing - being and seeing toward the absolute. Everything of the relative is a differentiated but not separated being and seeing toward the absolute.

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All things are connected with each other. That is how they communicate with each other in manifest and unmanifest nature; meaning here that the unmanifest is not abstract but is of a tangible quality not perceived.

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